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*The World's Hatred of those
that are not of the World,*

Explain'd and Prov'd,

I N A

S E R M O N

Preach'd in the Parish-Church of

St. Botolph's Aldgate, London,

On Sunday November 22. 1719.

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The World's History
and the History of the World

By John D. ...
IN

SERIES

OF THE

WORLD'S HISTORY

AND THE HISTORY OF THE WORLD

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JOHN XV. 18, 19.

If the World hate you, ye know that it hated me before it hated you.

If ye were of the World, the World would love his own; but because ye are not of the World, but I have chosen you out of the World, therefore the World hateth you.



THESE Words are part of our Saviour's last Conversation with his Disciples, when Judas was gone out to betray him, and the Hour drew nigh, when he should leave the World and them, and return to the Father. His consolatory Discourse to them on this Occasion takes up several Chapters. He promises them another Comforter (the Holy Spirit) to supply the Want of his corporal

Presence with them upon Earth. He assures them of the Love which God bears to them for his Sake ; and that their Prayers to God in his Name shall certainly be heard. He tells them, he will prepare Mansions of Glory for them in Heaven, and in due time receive them thither to himself. But withal, he gives them fair Notice, what they must expect to suffer from the World the mean while, on account of their Love and faithful Adherence to him : That they shall be hated, afflicted, persecuted, and even put to Death for this, by the Malice of wicked Men. That this Usage they were to expect, without Surprise or Murmuring ; for that He himself, their Lord and Master, had (as they well knew, and would shortly farther know,) suffered the like Persecutions, for doing the Will of God. *If the World hate TOU, ye know that it hated ME before it hated TOU : If ye were of the World, the World would love his own ; but because ye are NOT of the World, but I have chosen you OUT OF the World, therefore the World hateth you.*

We are not to restrain this to the Apostles, tho' it was immediately said to them. For that it was not said to them strictly as Apostles, but in a greater Latitude as Disciples or Christians, appears in that they are called by the general Name of Disciples, in other Parts of this Conversation of
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our Saviour with them; both before the Passage in my Text, (*Joh. xiii. 5, 22. Joh. xv. 8.*) and after; (*Joh. xvi. 17.*) and by another the like general Title, *Servants to Christ*, *Joh. xiii. 16. Joh. xv. 20. Friends of Christ*, *Joh. xv. 14.* Now these are Titles that belong to every true, sincere, and serious Christian. For they are the *Friends of Christ*; (as Himself declares in the Place last cited) *who do whatsoever he commands them*; i. e. are ready to obey all his Commands to the best of their Power; for even the Apostles themselves did not strictly and always do all that he commanded them; we find many Marks of humane Infirmary upon them in the New Testament. His *Servant* also, is every Christian that sincerely obeys him; *Eph. vi. 6. Rom. vi. 16.* And his *Disciples*, as Christ himself tells us, are they that *love one another*, (*Joh. xiii. 35.*) and that *bear much Fruit*, (*Joh. xv. 8, 16.*) i. e. who abound in Charity, Piety, and all other Virtues, endeavouring to suit their Practice in all things to the *Doctrine* of Christ which they profess to believe, and to the *Laws* of Christ which their Religion binds upon them.

And as what our Saviour suggests in the Text, that they should be hated and persecuted by wicked Men, for their adhering to him, was true in Fact, not only of the *Apostles*, but of *all* his true Disciples for the first Three Hundred Years: So will it appear by and by, to be *still* true in Fact, with

with Regard to the faithful Disciples of Christ; even *at this Day*; tho' the Power of ill Men being restrained by humane Laws, their Malice cannot shew it self in such severe and bloody Measures, as under the Reign of Heathenism. And this continued Enmity to God and Goodness, is no more than what St. Paul has plainly and in general Terms foretold, for every Age of the Church, as well as that he lived in; 2 Tim. iii. 12. *Tea, and ALL that will live godly in Christ Jesus shall suffer Persecution.* Nor is it to be wondered at, if they do: For has not the Devil the same Hatred in him to God, and Goodness, and good Men, that ever he had? And are not wicked Men, (whether under the Name of Christians, or any other,) as much the Tools and Instruments of the Devil's Malice *now as ever?* And is there not the same Opposition betwixt the Spirit of *Virtue* and the Spirit of *Vice*? As *they that love the Lord, hate Evil*; (Psal. xcvi. 10.) so they that love *Evil*, will hate *the Lord* and all that are faithful to him: For there is a perfect contrariety betwixt them. So that *the very Nature of things*, (which is the same now, and will be to the World's End, that it was 1600 Years ago,) shews it to be an unavoidable Consequence. Men may, by the Assistance of Divine Grace, help their being *wicked*: But if *they will be wicked*, and *continue* so, they cannot help *hating*, and in some measure *persecuting* good Men.

I will consider the Text therefore in its due Latitude; as respecting *us*, in Proportion, as well as those to whom it was directly spoken. And before I go any farther, I will shew you briefly who are meant in it by *the World*; and who, by those that are *not of the World*, but chosen *out of it*, and therefore hated by it.

(1.) Who are meant by *the World*; or who they are, that are supposed in my Text to hate good Men. By the World may be meant the Generality of Mankind; and with reference to each particular Person, the Generality of those that *know* him, and amongst whom he lives, which in effect, is all the World *to Him*. Or rather, (to describe them by their *Characters*, tho' still the same Majority in Numbers,) the Multitude of those who devote themselves to their secular Interests and sensual Pleasures, with little or no Regard to any Life hereafter; whom the Apostle describes as *worldly minded*, Rom. viii. 6, 7. who *walk after the Flesh*, and *mind the things of the Flesh*, ver. 1, 5. These are they, that are Haters and Despisers of those that are good, as they are elsewhere called, 2 Tim. iii. 3. *viz.* not only such as allow themselves in any Course of *Wickedness*, openly or secretly; but even such as are *selfish*, and yet far from being truly religious. Those *ambitious* Spirits, that are entirely set upon Dignities and Honours:
Those

Those *worldly* Men, (as they are commonly and properly called,) who mind nothing but *the getting of Money*: And those gay, trifling Creatures too, that *live without Thinking*; that spend their Time in Dressing, Visiting, vain Conversation and Diversions; and tho' for fashion sake, they are willing (for a while) to stiffen themselves into a little Gravity, and go to Church, (and sometimes a *very little* Gravity serves them even *there*,) yet *there* as they *took up*, they leave their Religion, and think no more of it till they come thither again. Those noisy *Formalists* too, that have always *The Church* in their Mouths, without any Religion in their Minds; that value themselves merely upon a *Name, Profession, or Party*; and set up their Rest in the *Circumstances*, and *outward Decency* of divine Worship, while they despise or neglect the Substance. Those *demurer* People also not excepted, that live more quietly and modestly in the World; but think they have Goodness enough to serve their Turn, *if they do no harm*, and are so good natur'd, as to let every Body else about them be as vicious as they will without Disturbance: Or if they go farther, and pretend to any *Virtues*, they are such Virtues only as happen to be *in Reputation*, as Honesty, Hospitality, Sobriety, Friendship, and the like; but to go out of the common Road for Goodness into *unfashionable*, or *unpopular* Virtues,

Virtues, is what they can't endure, as dreading nothing more than to be thought *precise*.

This is the Humour, this the way of the World; and the Generality thus behaving themselves, in *one* or *other* of these Characters, are, in the Sense and Meaning of my Text, *The World*. From hence it is easie to collect,

(2.) Who they are that are *not* of the World, but are said to be chosen *out of it*, and therefore hated by it; *viz.* Those few, who, by the special Grace of God, *walk not after the Flesh, but after the Spirit*; who *mind the Things of the Spirit*, or are *spiritually minded*, Rom. viii. 1, 5, 6. who attend *in earnest* to the great Things of Religion, the Glory of God, and the everlasting Happiness of their Souls; who speak and think of these Things as their *chief End and Felicity*; affecting Religion for Religion's sake, and Virtue for the *sake* of Virtue, whether in fashion amongst those with whom they live, or not; endeavouring in all things to approve themselves to God, whatever Men may think or say of them; and accordingly have Respect unto *all* his Commandments, one as well as another; make Conscience of *all* Sorts of Virtues, as Occasion offers; and carry their Religion about them, not only at Church, but in their Closets, and their Families, and wherever they go. Who are *not conformed to this World*, (as St. Paul expresses it, Rom. xii. 2.) live not according to the vain Cu-

stoms and false Maxims of it; but a sober and a *serious* Life, employed in preparing for a better World to come, and avoiding with great Care the Occasions of, and Temptations to every Sin; tho' for this they deny themselves of many Pleasures and Enjoyments, Preferments and worldly Advantages, which the Generality of those about them set their Hearts upon, and place their Happiness in. Nor yet sitting down content with a *private* and *unactive* Piety, Regardless of what does not immediately concern *themselves*: But zealous for *God's Honour* in the World, for *the Credit of Religion*, and the *reforming of Mankind*; with Prudence and Courage *reproving* Vice and Profaneness; and joining in with the Vigour of good Laws to *punish* those whom gentler Admonitions and friendly Reproofs have not *reclaimed*.

No wonder that such Men should be said not to be of the World, even while they live *in* it: The World and *they* are of Tempers as distant as Heaven and Earth. And they are said to be *chosen out of the World*, because the infinite Mercy and Grace of God has sanctified and distinguished them, by the Spirit of Holiness, from the sensual, thoughtless, vain, and vicious Generality of Mankind, and adopted them in Christ Jesus Heirs of everlasting Glory.

Now the Text assures us, that the World *will* generally *hate* and *persecute* these true Di-

Disciples of Christ, who are not of their Complexion: And this I have shewn is *still* to be *expected* in such Degree as the Circumstances of things will bear, as well as anciently it was found so. I will now shew,

- I. That it is so *in Fact*, that the World does *still* hate good Men.
- II. The Reason *why* good Men are so hated by the World.
- III. The *Comfort* which good Men have, however, under this popular Hatred.
- IV. The *Duty* of good Men under such Circumstances.

I. First, That it is so *in Fact*; that the World (as before described) does *still* hate the truly good, religious, and zealous Christian: That this was not the Case only of the primitive Times; but that as *then*, *He that was born after the Flesh, persecuted Him that was born after the Spirit*, (as St. Paul speaks of *Ismael* and *Isaac*, in Comparison with the Times himself lived in,) *even so it is now*, Gal. iv. 29.

Look but a little into the World, (nay, too many of you, I fear, need but look into their own Breasts,) and see if it is not true. Is there any Man amongst you, that is *serious* in his *Conversation*; makes Conscience strictly of his Duty to God, as well as to his Neighbour; despises the vain Pleasures of the World, and neither values the Flatteries, nor

fears the Frowns of it, but goes on in a steady Course of Piety and Virtue; is zealous for the Honour of God; reproveth or punishes Vice; and sets his Heart upon a Life to come? Is there any such, I say, amongst you? What Character do they give him? Do they honour him for his Virtues? Do they generally love him, and respect him, and speak well of him? No; there is not only a secret *Hatred*, but an open *Contempt* of him, shewn in as many Ways, as the different Humours of Men, and Opportunities of Malice, can express it in. 'Tis odds, if he has not some *By-Name* of *Ridicule* fixed upon him, except his Quality and Power in the Neighbourhood sets him above it. But let him be what he will in Point of Rank, he certainly passes under the Name of a *Presbyterian*, tho' he never comes at a Meeting-House, nor ever intends it; tho' he goes constantly to Church, behaves himself devoutly there, and is an Honour to us by his Practice, as well as firm to us in Principle. The *profane* Sort scruple not openly to ridicule him as *precise* and *godly*, Epithets for which themselves have no small Aversion and Contempt; and if they can find any thing *else* in him, which their malicious Wit can make ridiculous, he must expect (what even *David* King of *Israel*, could not escape, it seems,) to become a Proverb amongst

mongst them, and to be the Song of the Drunkards, Psal. lxi. 11, 12.

If he happens into Company, the Profane are either *uneasily upon their Guard*, looking a-squint upon him as their Enemy; or else *insultingly lewd and boisterous* in their Conversation, to affront and tire him out. And many others that are *not scandalous* had rather be rid of him; he some Way or other *damps their Mirth*, they know not how to be *free before him*. If he drops any thing in Discourse that is *serious and religious*, it is either *tedious*, or a *jest* to them. But generally his Company is avoided as much as may be; most People are shy of him, except where Business, Relation, or private Interest obliges: And even many that have a *secret Respect* for him, are, thro' the Prevalence of that popular Odium and Contempt he lies under, afraid or ashamed to be seen much in his Company. Thus David complained, *I was a Reproach among all mine Enemies, but especially amongst my Neighbours, and a Fear to mine Acquaintance; they that did see me without fled from me*, Psal. xxxi. 11.

Every thing a good Man says or does, has the worst Construction put upon it that ill Nature can invent. And as the *best* of Men have their Failings in some kind or other, O how *carefully* the World enquires into them! How greedily they lay hold of them! How gladly they improve them to a Charge of Hypocrisie!

poerise ! But if these come not to their Knowledge, or suffice not to their Malice ; they supply with raising and spreading *Lies* and *Calumnies* of him ; and are ready to do him any Mischief or Injustice they can *securely* do him, in his Goods, Reputation, Estate, or Dealings with them. How many *little, inconsiderable* Mischiefs have we known them stoop to, rather than not be mischievous *at all* to a good Man ! And thanks to the Providence of God, and the Protection of humane Laws, that *greater Injuries* are not done him : For the same Malice attended with greater Power, would shew its self accordingly.

I do not say, that *every Branch* of this ill usage, I have reckoned up, is to be expected, or is generally suffered, from *every* of those particular Sorts of Men, whom I described before, under the general Character of *the World*. 'Tis enough that some will *ridicule*, others *secretly despise* the good Man ; others shew an *open Contempt* of him ; and others again, by malicious evil speaking, *Lies*, and *Injuries*, are *mischievous* to him. Nor do I say, that all this is strictly the Case of *every good Man* : For sometimes, and in some Cases, the divine Power over-rules the *Passions* of the World, as well as ties their *Hands* ; and sometimes *private Obligations*, or the Brightness of some *popular Virtues* in a good Man, may get him some Esteem, and secure an
outward

outward Civility to him. But it is enough, in such Assertions as I am upon, if they be *generally true*: And Experience shews, that the ill Usage I have been describing, is that which good Men *generally meet with* from the World. Let us now consider,

II. The Reason of this. And we are not far to seek for it; I have already told you, it is *their Goodness* they are hated for. So complained the Royal Psalmist, *Psal. xxxviii. 20. They that render Evil for Good are mine Adversaries, because I follow the Thing that is Good.* The World indeed will say, that it is not their *Virtue, Piety, and Zeal*; but their *Imprudence, Impertinence, and intemperate Heat*, that expose them to the Reproach and Ill-Will of a Neighbourhood: if they would keep their Piety *to themselves*, and be as cool in their Zeal, as the World is in their Religion, they might live quietly enough and well respected. Well; if *Imprudence* be the Crime, and if by this they mean any thing *distinct from Religion*; why don't they tell the imprudent Christian of it, that he may amend it? Why do they make Religion *its self* bear the Burden of these Imprudences? But in truth, *all serious Piety and Religion, is with them Imprudence and Folly*; The natural Man receiveth not the Things of the Spirit of God: For they are Foolishness to him, 1 Cor. ii. 14. All religious Discourse in Company, how easily or naturally soever introduced;

duced; all *reproving of Vice and Profaneness*, how discreetly soever timed and managed; is in *their Account Impertinence*: And all that *Zeal*, which brings an insolent, notorious Sinner to Punishment, is, with *them*, *intemperate*: Because *Religion its self*, is what the World does not love; and as those that are vicious *hate to be reformed*, so the Generality, even of the *soberer Sort* affect a sleepy *Indifference* to the Glory of God, and to the Lives and Manners of their Neighbours; whether, therefore, the World will own it or no, it is *serious Piety and Zeal for God* that disgusts them. *For thy sake (says David) I have born Reproach*; — *The Zeal of thine House hath eaten me up; and the Reproaches of them that reproached Thee, have fallen upon me*, Psal. xlix. 7, 9. Indeed the godly *Lives* of good and holy Men, are a standing *As-front*, a publick, continued, practical *Re-proof* to the dissolute Manners of the Vicious, tho' it could be supposed they did no other *Way* attempt to reform them. Those that walk in *Lasciviousness, Lusts, Excess of Wine, Revellings, Banquettings, &c.* think it *strange* that their precise Neighbour runs not with them to the same *Excess of Riot*; and therefore *speak Evil of him*, 1 Pet. iv. 4. And St. John, speaking of Cain, who slew his Brother, puts the Question, *Wherefore slew he him?* and resolves it, *Because his own Works were evil, and his Brother's righteous;* and

and then immediately adds, *Marvel not, my Brethren, if the World hate YOU*, 1 Joh. iii. 12, 13. And lastly, our Saviour himself, in my Text, expressly gives it as the Reason why his Disciples would be hated by the World, (*not that they would be imprudent and impertinent Reformers; but*) because he had chosen them out of the World to be true Disciples and Followers of him.

After this melancholy Prospect, it is time to enquire,

III. What Comfort good Men may have under this Hatred of the World towards them. And here our Text supplies us with,

(1.) *The Example of Christ Jesus*, their Lord and Master, who was hated by the World before them. *If the World hate you*, (says he) *ye know that it hated me before it hated you*. The best of meer Men are but imperfectly Holy, subject to many Weaknesses, to many Failings: but in Him was no Sin, (1 Joh. iii. 5.) and in his whole Conduct we find the greatest Wisdom and Discretion. So that his Enemies, the World that then was, could not pretend to despise or hate him for any Failings or Imprudencies: But it was his strict Holiness they hated, the Holiness both of his Life and Doctrine, Joh. vii. 7. Joh. iii. 19. They loaded him with odious and reproachful Characters. Say we not well (say they) that thou art a Samaritan,

ritan, and hath a Devil? Joh. viii. 48. The Samaritans would not comply with the establish'd Church of the Jews, but built a Temple, and framed a Worship of their own, in open Separation from them; which rendered the very Name of Samaritan exceeding odious to the Jews. To call him Samaritan, therefore, was to call him Schismatick or Fanatick in our English Stile. The Phrase of *having a Devil*, implied among the Jews, a deep Melancholy, or Phrensy and Distraction; and therefore, by that Expression they called him a Mad-man; and so in Joh. x. 20. *He hath a Devil, and is mad, why hear ye him?*

In that propheticall History of Christ, (as we may very well call it,) in Isa. liii. we are told, *He was despised and rejected of Men.*—*They hid as it were their Faces from him; he was despised, and they esteemed him not,* ver. 3. So in that other Prophecy of him, Psal. xxii. 6, 7. *I am a Worm and no Man; a Reproach of Men, and despised of the People. All they that see me laugh me to scorn.*

They put the worst Construction upon his Words and Actions; as appears in many Instances, too numerous to repeat: But particularly, see Joh. ii. 19, 21. compared with Mark xiv. 58. of his destroying the Temple, and raising it in three Days. Luk. vii. 34. of his free Conversation with all sorts of People. For want of real Faults

to charge him with, they pursued him with *Lies* and *Calumnies*; represented him as a *Glutton* and a *Wine-bibber*, Matt. xi. 19. a seditious Fellow, dangerous to the Government, *forbidding to give Tribute to Cæsar*, Luk. xxiii. 2. They persecuted him to Death, even the Death of the Cross; and insultingly *rejoiced* at his Calamity, when he hung in Torture there, Mark. xv. 29,--- 32.

Now, if our Lord had such ill Usage from the World, and for the same Reason that his Disciples suffer it still, well may good Men not only *expect*, but rest *contented* with it: *For the Servant is not greater than his Lord; if they have persecuted me, (says Christ) they will also persecute you*, Joh. xv. 20. This therefore is the *first* Support of a Christian under the World's Contempt and Hatred, that Christ has undergone the very same before him. The

(2.) *Second* Comfort he has, is the *Sense* of a good Conscience, and of the Cause he suffers for. I do not mean, a Conscience so clear as to be able to acquit him before God; for if HE should be strict to mark Iniquities, who should stand? But such as may and ought to acquit him before Men, and deserves their Veneration and Respect, or however, has left them without any just Cause for their Contempt or Hatred: When he perceives it is really *no* Imprudence or

Impertinence of his that has exposed him; but that it is merely the Discharge of his Duty as a Christian, both towards God and them, which they despise, and hate, and persecute him for. This is a Comfort *beyond Expression* to good Men in such Sufferings; as is very well known to those that have experienc'd it. It not only sets them *above regarding* all the Ill that Men can do to them, *above* the Reproaches and Contempt of the World, and makes them *easy* under the worst of Usage: But gives them a *Pleasure*, a particular *Pleasure*, (of the same kind with that which St Paul took, 2 Cor. xii. 10.) in *Reproaches, in Persecutions, in Distresses for Christ's sake*: They know they suffer in a *good Cause*, which will thoroughly bear them out; and therefore may be rather said to *enjoy* their Sufferings, than to *labour* under them. It was this that supported the great Apostle of the Gentiles, whom I named just now; 2 Cor. i. 12. *Our rejoicing is this, the Testimony of our Conscience, that in Simplicity and godly Sincerity, not with fleshly Wisdom, but by the Grace of God, we have had our Conversation in the World.*

(3.) The Third and last Comfort I shall propose to a Christian suffering in this Case, is a Consequence of the former, The glorious Reward he may expect hereafter. Rejoice, says St. Peter, in as much as ye are *Partakers of Christ's Sufferings*; that when his
 Glory

Glory shall be revealed, ye may be glad also with exceeding Joy. If ye be reproached for the Name of Christ, happy are ye, 1 Pet. iv. 13, 14. for, (as another Apostle also observes) If we suffer with him, we shall be also glorified together; and, I reckon (says he) that the Sufferings of this present time, are not worthy to be compared with the Glory which shall be revealed in us, Rom. viii. 17, 18. There is a particular, a special Reward laid up for those who suffer for the sake of Christ and a good Conscience. And that this is *not* reserved only for such as die for Christ, such as the primitive Martyrs were: But for those also, that on account of their faithful and pious Obedience to the Laws of Christ, and their Zeal for his Glory, suffer lower Degrees of Persecution, Contempt, Hatred, &c. from the World; is plain from the Declaration of Christ himself, the righteous Judge, who will distribute those Rewards. Blessed are ye when Men shall RE-VILE you, and persecute you, and shall SAT ALL MANNER OF EVIL against you falsely for my sake, (or as St. Luke expresses it; when Men shall HATE you, and shall SEPARATE YOU FROM THEIR COMPANY, and shall REPROACH you, and shall CAST OUT YOUR NAME AS EVIL for the Son of Man's Sake :) Rejoice, and be exceeding glad; for GREAT is your Reward in Heaven, Matt. v. 11, 12. Luk. vi. 22, 23.

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But leaving this to be improved in your own Thoughts, (for I must hasten,) it will be time to conclude, when I have shewn in some Particulars,

IV. The *Duty* of good Men under such Persecution and Hatred from the World; or how they ought to *behave themselves* with Regard to such Circumstances. And,

(1.) They must be very careful to give *no just Occasion* for ill Usage; lest they bring a Reproach upon Religion, which is due only to *themselves*; and a Contempt and Hatred upon *themselves*, in which Religion will not bear them out. The Behaviour that becomes a Christian, is to be mild and gentle, *shewing all Meekness towards all Men*, Tit. iii. 2. Grave; yet with a Mixture of *innocent Freedom* and *Chearfulness*: Conducting himself by such private Rules, and in the Use of such Means, as he finds tend most to his own Improvement in Piety and Virtue; but *without Affectation*, or imposing those By-Laws upon others, or censuring such as do not restrain themselves in the same voluntary Way. *Reproving freely*; but Offences that are of some Importance, *worthy* of Reproof; and doing it with due Regard, both as to Time and Place, and other Circumstances, with *Tenderness* as well as *Seriousness*, except where open and insolent Profaneness calls for more Severity: And *punishing* or *bringing to Punishment*

nishment notorious Offenders; but with *a due Compassion*, and such visible Marks of Good-Nature, as may shew the Desire is to *reform*, not to provoke, or mortify, or expose them. Thus managing, he will have the Satisfaction of having discharged his Duty without any just Offence: And if the unreasonable World despise, reproach, and hate him *still*, he may place it to the Account of Religion, and expect a gracious Reward for such Sufferings from his Lord and Master, for whom he suffers.

(2.) Whatever Hatred, Contempt, or Persecution, the World pursues them with, on this Account, or may be expected from it; good Men are *not* to be so far afraid, or *moved by it*, as to abate *any* thing of their Virtues, recede at all from their usual and necessary Strictness, nor be in the least ashamed of *appearing* as well as being *religious*, nor shrink from the Discharge of *any* Duty, how unpopular and disagreeable soever to the World: But unconcerned, as much as may be, with the ill Usage they expect, or meet with, *press forward* in their Christian Warfare *resolutely and bravely*, as good Soldiers of Christ Jesus; remembering that all their Difficulties and Hardships are in *this* Life, their Triumph in the Life to come. If ye suffer for Righteousness sake, Happy are ye; and be not afraid of their Terror, neither be troubled: but SANCTIFY the Lord
God

God in your Hearts: i. e. Fear God's Displeasure more than Man's; trust in the Power of God to protect you, his Promises to reward you, and his Justice to vindicate in due time your Innocence, 1 Pet. iii. 14, 15. Going on in the even and steady Course of Piety, Goodness, and prudent Zeal for God; however the World may storm, or frown upon you for it. For, to abate in these things through the slavish Fear of Man, is in some Measure to deny Christ, who requires them at your Hands: And as we are assured, that those who suffer with him shall also reign with him; the same Text immediately subjoins, If we deny him, he will also deny us, 2 Tim. ii. 12.

(3.) The religious Christian must bear this Hatred and Contempt from the World, with *Meekness* toward those who use him thus, and with *Thanksgiving* to God. He must not be sullen, melancholy, and resenting upon such Occasions; but *pity* the Ignorance and Impiety of Mankind; *bless* them that *curse* him, *do good* to them that *hate* him, and *pray* for them that *despitefully use* and *persecute* him, Matt. v. 44. behaving towards them with all imaginable Candour, Civility, and Charity, *not returning Evil for Evil, or Railing for Railing, 1 Pet. iii. 9.* but labouring to *overcome Evil with Good, Rom. xii. 21.* And under all these Sufferings he must *glorify God*, who by permitting

ting the World to hate him in this Manner, gives him a comfortable Token that he belongs to *Him*, does him the signal Honour to mark him for his own, and is but preparing, by these incidents, the brighter and more illustrious Crown of Glory for him in Heaven. Thus St. Peter, *If any Man suffer as a Christian, let him not be ashamed, but let him glorify God on this Behalf*, 1 Pet. iv. 16. and two or three Verses before, *Rejoice in as much as ye are Partakers of Christ's Sufferings*. And our Lord himself, having pronounced them Blessed, that thus suffer for him, adds, *Rejoice, and be exceeding glad; for great is your Reward in Heaven*, Matth. v. 12.

(4.) Lastly, The despised and hated Christian must still generously continue to do all the good he can to the World, notwithstanding his ill Usage. 'Tis likely enough they will be so stupid and ungrateful, not to reckon as good the Service he desires and endeavours to do them, when he *reproves*, *admonishes*, or *instructs* them; or when he brings to legal Punishment such as will not by gentler Methods be reclaimed. But as these Things are in their own Nature really conducive to the publick Good, whether they apprehend it or no; He must not mind their Prejudices, but leave the Grace of God to remove them in his own due time, and must proceed chearfully and diligently in his

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Work. And tho' they will neither thank him for, nor acknowledge his Generosity; He must serve them by his Prayers and good Example, relieving the Poor, visiting the Sick, comforting the Afflicted, and employing himself in all the Acts of generous and industrious Charity, both to the Souls, Bodies, Reputations, and Estates of Men. Thus doing, thus persevering, in spite of all ill Usage and Discouragements, to do all the Good we can, we shall indeed shew our selves to be the Children of the Highest, for he is kind to the unthankful and the Evil, Luk. vi. 36.

Now to God the Father, God the Son, and God the Holy Ghost; Three Persons, and one eternal God; be all Love and Obedience, all Glory and Dominion for ever. Amen.

F I N I S.

